

EDITOR'S INTRODUCTION

The essays in this volume pay tribute to a Jesuit priest, canon lawyer, and educator. Adolfo N. Dacanáy, SJ, was born in 1953 in the town of Bacnotan, La Union. He entered the Society of Jesus in 1977 and was ordained to the priesthood in 1983. He began his professional career as a teacher at the Ateneo de Manila University in 1981 and canon lawyer for the Metropolitan Tribunal of the Archdiocese of Manila in 1989, posts which he continues to hold to this day. We, his colleagues, friends, and former students, prepared this festschrift to honor his contributions and mark the launch of the Professorial Chair in his name.

The issue opens with two articles on canon law, Dacanáy's academic area of expertise. In "*Gonzalez v. Roman Catholic Archbishop of Manila* and Its Contributions to American Civil Church Law," Joseph B. Johnson offers a glimpse into a 1929 case in which Gonzalez's claim to a chaplaincy created during the Spanish period in the Philippines, came to be contested under the American regime when the 1917 Code of Canon Law was in force. The author argues that the case was an occasion for the Philippine and US Supreme Courts to clarify what deference secular courts paid religious judicatories, and served as a forerunner of the ministerial exception.

Mark Joseph T. Calano's "Marriage and Conjugal Sex: Paul's 'Marriage Debt' and Kant's 'Conjugal Rights'" takes the present 1983 Code of Canon Law as its starting point. According to the Code, the conjugal act required to validate marriage is one performed "in a human fashion." In this study, the author explores what that phrase "in a human fashion" means by turning to St. Paul and philosopher Immanuel Kant. He finds that the 1 Corinthians text's emphasis on mutuality between spouses and Kant's notion of a rational person further ground and expand the prevailing interpretation of the phrase in question.

The next pair of articles is about Christian faith and morality, focus areas of Dacanáy's undergraduate courses. In "Suspicious of the Filipino

Social Virtue of Fortitude,” Monica Jalandoni-Nalupta observes that in the Philippines, fortitude manifests as a resilience that too often lacks the element of justice and the performance of active resistance to and prevention of various sources of suffering. To make the case, the author takes the reader through diverse sources and cases in which the above points are illustrated. In “A Balanced Faith, a Balanced Life: Another Key to Happiness,” Markus Ekkehard Locker and Udo Goebel demonstrate how three reformations restored balance when there was imbalance in the Church’s understanding and practice of faith. The orthodoxy, orthopathy, and orthopraxy highlighted during each reformation are components of Christian joy.

The final pair of articles focuses on teaching, a skill which Dacanáy has honed to perfection and has sought to pass on to the next generation of Ateneo theology faculty. Michael Demetrius H. Asis lays out five emphases in the teaching of baptism if we are to foster the “personal and communal conversion” that is at the heart of the sacrament and that Philippine society badly needs. Stephanie Ann Y. Puen explains how the Ateneo explicitly teaches the meaning of vocation in its theology courses and in Ignatian discernment. To complement these, she proposes Miroslav Volf’s notion of charism as a means to address students’ misconceptions and the changes to the present work environment.

Dacanáy himself fosters the same aims of the foregoing essays—sound interpretation of canon law, critical understanding and more effective teaching of virtue, faith, sacraments, and vocation—to excellent results. Jose Ma. Edito Tirol’s interview with Dacanáy confirms that and sheds light on other aspects of our honoree’s life and contributions. Readers of this interview, especially the teachers among them, will find amidst Dacanáy’s dry wit and understatement, a deep sense of vocation and love for Church and the students whom he serves. In his words, “Somewhere in my professional career, I must have made a choice to be first a teacher . . . and I am pleased to have made that choice.”

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